

HAZRAT IBRAHEEM

Alaihis Salam

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In the name of Allah Beneficent, the Merciful

HAZRAT IBRAHEEM Alaihis Salam

Hazrat Ibraheem (A.S) was an eminent prophet of Allah. He was accorded such popular esteem by Allah that the Jews, Christians, Hindus and Muslims, all revere and honour him. The life and deeds of Hazrat Ibraheem (A.S) are described in almost all religious scriptures in varied details.

By reading the Qur'an one finds out that the vast details in which Allah has described the events in the life of Hazrat Ibraheem (A.S) in the Qur'an, has only been surpassed by the details of the lives of Hazrat Adam (A.S) and Hazrat Nooh (A.S). We are giving the details of the life of Hazrat Ibraheem with reference to our study of the Qur'an.

Native Land

Look up the map of Asia. Arabian Sea lies in the west of India. To the north of the Arabian Sea, between Arabia and Iran is a bay named the Bay of Persia. To the north of the Bay of Persia is the port of Basra. Further on from Basra is a place where the two rivers Dajla and Furat join together. On the left of this confluence of the rivers, on the bank of river Furat was once a city called Ur. Ur was the native city of Hazrat Ibraheem (A.S). There is nothing left of the city now, except its name.

A little about Ur.

Some four thousand years ago, that is about two thousand and one hundred years before the birth of Hazrat Isa (A.S) (Christ), the city of Ur was at the zenith of its fame and prosperity. It is said that its population rose from two and a half lakhs (250,000) to five lakhs (500,000) at that time. The city was famous far and wide. Trade goods were brought to the city from Pameer and Nilgiri from the east and from Anatolia in North West and then despatched to other places from there. Ur thus had become a centre for trade and commerce and a mart, besides being the state capital. Ur was the capital city of a large state which was inhabited mostly by traders and businessmen. It had all kind of artisans and craftsmen. But basically its people were well versed and hard core businessmen, who would not trust anyone with their business secrets and would always be on guard even with each other. They were singularly motivated to amass fortunes and then live an epicurean life. Usury was widely practiced and was an accepted way of piling up wealth. They were very litigation minded people and regularly fought legal battles among themselves. A look at their supplications to their gods would give an idea about the general ambitions and aims of the people of Ur.

1. Godot! Please continue to enlarge the amount of money you give us.
2. Oh Divine. Grant us victory in our litigations.
3. Hey Lord, Give us a long life and show us easier ways to create more wealth for ourselves.

Customary living including Conventions and Traditions:

The people of Ur were divided in to three castes, just like the people in our country (India) are separated in to

four castes (Brahmins, Kshatriyas Vaishya and Shudras) which lead to discrimination and prejudice among fellow human beings.

1. **Omilo:** This caste was considered to be at the top of the ladder of caste system, in status, as recipients of religious charity and respect. This caste was made up of Priests and religious officials and of government officials and army top brass and officers. In Indian context Omilo consisted of Brahmins and Kshatriyas.

2. **Mushkino:** It consisted of traders and businessmen, artisans and craftsmen and farmers. They were second in hierarchy like we have the third rank Vaishya after Brahmins and Kshatriyas in our country.

3. **Ardu:** These were like slaves, plebeians and shudras.

Chander Bansi and Surya Bansi:

They had thousands of demigods like the thousands of gods and goddesses that are worshiped in our country. The elite of Ur were called Chander Bansi (progeny of the moon) just like the Kshatriyas in our country think of themselves as the progeny of the Sun and the moon and are called Surya Bansi or Chander Bansi. There were different gods for each city and caste in that country. Beside these gods, each city had a chief god of its own. Every city had a chief god of various gods, that is the god of gods or the super god or the controller of other junior gods. The top god of Ur, controller or the President of all gods, was Nannar (Moon god). The people of Arabia called it Qamarina, as the word for moon is Qamar in Arabic. The second big city after Ur was Larsa. The name of the city god or Super god of Larsa was "Shamash", that is the Sun god. Nannar (Moon god) and Shamash (Sun god) reigned supreme over thousands of subordinate and underling gods, who were considered mostly the masters

or controllers of stars and planets, or they were earthly gods like god of wind, god of waters, gods of clouds, god of mountains, or gods of rivers etc etc. People had given shape to the heavenly and earthly gods, into statues and idols, that were then presented with and implored to fulfil the wishes and desires of the people, who worshiped them, prayed to them and considered them to solve all their problems and fulfil all their wants. Their attitude was very similar to the state of some of the present day Muslims. Many of the present day suchlike Muslims have made the graves of their religious elders to be their idols and they give religious offerings to the attendant of the graves and then beseech the dead to grant their wishes. However the present day grave worshippers are cleverer than people of Ur and Larsa. They profess to believe in Allah but plead that the buried Peerji and Hazratji is an intermediary between them and Allah, and Allah will not comply without their assent; therefore it is right to seek their support and pleasure. There is great similarity between the hopes and wishes of present day Muslims of such kind and ancient people of Ur and Larsa. The present day, suchlike Muslims supplications are like, Hey Patron helper, grant me victory in my court case, Hey Hazrat Ghaus, make me the lottery winner, arrange my marriage with so and so, chase out the ghost from my house. One hardly ever hears the wish to get the divine motivation to be regular in Namaz (prayers) or that learning of religious education may become easier or Islam may be the ultimate religion of the whole mankind.

The ostentation of Nannar:

The statue of Nannar was placed in a grandiose building at the top of the highest hill in Ur. The temple of the wife of Nannar called "Mangul" was established

nearby the temple of Nannar. The reputation of the temple of Nannar was like that of a royal palace of concubines. Every night one of the female worshipper would be dressed, made up and decorated as a bride to go to the bedroom of the Nannar. Large number of the women in the temple were betrothed to the god, and their position was that of Devdases or religious concubines. Any woman, who would give away her virginity in the name of god, was perceived to be highly estimable person. It was considered a way of salvation for a woman to give herself to a stranger, for the sake of god, at least once in her life. It hardly requires to mention that it were the priests and staff of the temple mostly who avail themselves of all that debauchery in the name of religion.

Nannar was not merely a god, but it was also the biggest landowner of the country, the top businessman, most important industrialist and the supreme ruler of the country's political life. A great number of orchards, lands and properties were endowed in a trust to the Nannar's temple. Apart from the income from properties there were offerings of all kinds of grains, milk, gold, cloth, and other commodities, for the temples, brought over by farmers, traders and landlords. These were received by a large number of staff of the temple. There were many factories running under the management of the temple employees. Large scale trading took place under the direction and control of the temple. All these activities were performed by the priests of the temple on behalf of the temple god. The temple had the authority to dispense justice and the temple was the highest court of the land. The priests acted as judges and their judicial decisions were considered to be the decisions of god. The authority of the royalty was derived from the authority of Nannar. The real ruler was Nannar and the king ruled on behalf of

Nannar. The relationship with Nannar was such that the king himself became the object of worship and was actually worshiped as god.

(Reference: Tafheemul Qur'an Vol. I. Surah al-anām, Margin 52)

The Father of Hazrat Ibraheem (A.S) Āzar

The father of Hazrat Ibraheem (A.S) Āzar belonged to the highest caste Omilo family of Ur. Āzar was the chief priest of the state. He would receive all the offerings and donations. He produced the statues of idols and sold those at his own high asking prices. His income, from the sale of idol statues and the offerings he received, was at a level that was even higher than the level of the income of the state. Āzar in terms of status, reverence, influence and authority was second only to the king of Ur, Namrood. But he surpassed the King in terms of personal wealth.

Hazrat Ibraheem (A.S) was born in the house of the chief priest of Ur, Āzar, and among the people greedy for wealth and in an environment of idol worship. He was growing up in that home, where idols were sculpted and sold. Allah had already planned Hazrat Ibraheem (A.S) to be one of His prophets later on, hence had endowed Hazrat Ibraheem (A.S) with a pious nature. As a youngster when he would see the idol statues being carved, he would innocently ask his father, "What are you making? The father would answer, "I am carving out gods for people."

Hazrat Ibraheem would then ask, "What do the gods do."

Āzar would explain, "These gods, fulfil the needs and grant hopes and wishes of people." But it did not make any sense to Hazrat Ibraheem (A.S) and he would quietly reason, "What kind of gods can these be, which are carved by man. These gods are helpless in themselves and are dependent and rely on others. How can they be

able to fulfil anyone else's needs?" Hazrat Ibraheem (A.S) would sometimes blurt out these thoughts to his father. His father Āzar would be upset and cross to hear this while he was engaged in selling gods to people. He would scold his son, "Be careful, if you talk such impertinence again, be sure you will get severe punishment."

Hazrat Ibraheem (A.S) at that young age really wanted to get to the truth of it but his father would just rebuke and reprimand him. He (A.S) was uptight about it. When he (A.S) gained more in age he (A.S) told his father daringly, "Father do you make these idols to be your god!! I find you and your nation straying into error." Please find the words of Qur'an (for it).

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرَزَرْتَنِي أَصْنَامًا إِلَٰهَةً إِنِّي أَرَىٰ أَرْكَكَ وَقَوْمَكَ فِي

(الأنعام: ٧٤)

ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

"And recall when Ibraheem said to his father Āzar, "Do you make idols to be your gods? I find you and your people to be (acting) in plain error".

(Al-Anam: 74)

Hazrat Ibraheem (A.S) was the heir to Āzar. He (A.S) would have had inherited the position of the chief priest and a vast amount of wealth. Listening to his son Āzar believed Hazrat Ibraheem to have had lost his mind. He was also pained to think that such talk would damage his business and his customer's losing confidence in him, and it might skip them away from him. He was further distressed by the possibility of all his wealth going to some stranger if his son Hazrat Ibraheem (A.S) did not takeover his business. He restrained himself despite what Hazrat Ibraheem (A.S) had said to him, and said to his son, "Son, after me all that is mine will be yours. Would you like that this position of mine that is of greatest status

and reverence and my limitless wealth is lost to you and someone else grabs it?"

Marriage

Hazrat Ibraheem (A.S) discarded Āzar's advice. Āzar then hatched another plan. He held consultation and sought advice from friends and relatives. They unanimously picked marriage to be the solution. "Get him married and it would straighten him out." Āzar chose the most beautiful girl of his Omilo class and within his own family, 'Sarah', and married her to Hazrat Ibraheem. But it turned out to be something very unexpected.

Thrown out of the Āzar's house

The wife of Hazrat Ibraheem Sarah was of a pious temperament. She trod on the very heels of Hazrat Ibraheem. After a while the twelve to thirteen year old young nephew of Hazrat Ibraheem, Lūt, also supported and followed his uncle. Seeing that the support for the ideas of Hazrat Ibraheem gained weight within the family, Āzar the father, threw him (A.S) out of his house. Hazrat Ibraheem (A.S) was a kind soft hearted person. He loved his father (as a good son would). He (A. S) understood the consequences of straying away from the path prescribed by Allah. He (A.S) said to his (A.S) father with respect and reverence:

(مریم: ٣٤) سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٣٤﴾

"Peace be upon you. I will pray to my God (Allah) that He may forgive you (for indeed) He is kind to me." (Mayam:47)

(المتحنة: ٣) لَا أَسْتَغْفِرُكَ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ﴿٣﴾

"Of course I desire forgiveness for you. But it lies beyond my power to rescue you from the judication of Allah."

(Al-Mumtahinah:4)

Hazrat Ibraheem (A.S) continued to implore Allah to forgive his (A.S) father "Hey Allah please forgive my father. He is indeed among those who have strayed (from the right path). And (please) do not abase me on the day when all humans will be raised (alive) and neither wealth nor progeny will be of any use; and salvation will be only for that person who brought before God a heart purified of all rebellion." (Ash-Shura : 87)

Hazrat Ibraheem used to pray to Allah like it for his father. But when he (A.S) became convinced that the father was an uncompromising rebel of Allah then he (A.S) ceased to pray for him and gave up the sympathy for a rebel to Allah.

Preaching Missions

Hazrat Ibraheem (A.S) embarked on a venture of denunciation of false gods and polytheism, after leaving his (A.S) father's house. He (A.S) demonstrated to people by irrefutable reasons and undeniable evidence, that those gods, the people had accepted as gods could never be the God. The Qur'an gives several examples of that kind of profound wisdom and preaching. Please see one of it.

(الانعام: ٧٦) فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي

"And when the night stretched above him. He saw a star (and) he said," This is my preserver (God)." (Al-Anam: 76)

The people of Ur considered the stars too, along with the sun and the moon, to be gods. That's why the star was first aimed at by him (A.S):

فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ When it (the star) set Hazrat Ibraheem at once took a swipe at their faith. He (A.S) said, "I do not like to accept the God that sets." فَلَمَّا رَأَى الْقَمَرَ

فَلَمَّا قَالَ هَذَا رَبِّي “When he (A.S) saw the moon shining, he said again. “Right this is my preserver (God).”

قَالَ لَيْنَ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ “But when the moon set too”

﴿٧٧﴾ (Al-Anam:77) “(Ibraheem) said, if my preserver (God) had not guided me, I too would have been among those who have gone astray.” What Hazrat Ibraheem said was thought provoking and worth pondering over for the moon worshipers: فَلَمَّا رَأَى الشَّمْسُ قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ “Then he saw the sun shining and said, This is my preserver (God) It is the largest”

﴿٧٨﴾ (Al-Anam:78) But then the sun too set and Hazrat Ibraheem (A.S) forcefully declared, “Hey people of my nation, I am liberated from all those whom you believe to be partner to Allah (as ruler of the universes).”

﴿٧٩﴾ (Al-Anam:79) وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ “With the totality of my being (body soul and mind) my direction is towards Him (Allah) who has created the earth and the heaven (including moon, sun, star etc.). Surely I am not one of those who believe that He (Allah) has partners (polytheists).

When the whole matter was put in perspective with solid reason, the people of Ur started to dispute with Hazrat Ibrahim (A.S) It was very much like now-a-days when polytheist and fake priests of the Muslim shrines argue that the persons buried there are near and dear to Allah and that they can get Allah to grant them all their wishes. The assumption is that these buried gentlemen and the idol god and goddesses, know the future, and one should fear them. otherwise one will be destroyed by them. Please see in the words of the Qur'an the irrefutable

and conclusive answer Hazrat Ibraheem (A.S) gave, then comprehend it from the translation.

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ
بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾
وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ
عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾ الَّذِينَ
آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾

(الأنعام: ٨٠، ٨١)

"The people of his (A.S) nation started an argument with him, then he (A.S) said to them, "Do you dispute with me regarding Allah, despite the fact that He has guided me to the right path (way of life). I am not scared of those (idols) you have assumed to be partners of Allah. Of course whatever my God wills, will happen. My God's knowledge and understanding encompasses everything. Will you not then (really) come to your senses? How can I be scared of those you have assumed to be the partners (of Allah when you do not dread to concede these things to be a partner to Allah in His divinity, without He (ever) revealing to you a document (of permission) of (doing) so: (just think) which one of us of the two groups deserves most the tranquility and absence of fear (in life)? Speak, if you do have any knowledge. In fact peace is really for those, and they (indeed) are following the right path (way of life), who accepted the faith (Iman on Islam) and did not corrupt it by oppression and cruelty (including injustice)." (Al-Anam: 80,81)

Smashing of the Idols

Hazrat Ibraheem (A.S) continued to explain and advice his nation in this manner but they could not lose the fear of (false) gods and goddesses deeply set in their minds. His (A.S) nation continued to believe that any

irreverence to those. was provoking disaster for oneself. Hazrat Ibraheem (A.S) told them unambiguously that the idols were produced by their own (human) hands. The idols (themselves) were dependent on people and not the other way round. The idols had no power even to look after themselves, then how could they help or harm anyone?

When the people of his (A.S) nation did not comprehend the basic meanings of his (A.S) words. Hazrat Ibraheem (A.S) planned one last attempt to convince them and he vaguely told about it to some people.

وَتَاللّٰهِ لَا كَيْدَ لَآصْنَامِكُمْ بَعْدَ اَنْ تُوَلُّوا مُدْبِرِيْنَ ﴿٥٠﴾ (الانبياء: ٥٠)

"By God, I will see to your idols, in your absence.

Hazrat Ibraheem got the opportunity to deal with the idols when the people of his nation had gone away to celebrate their national festival. Hazrat Ibraheem (A.S) had stayed back and went to the temple, all alone. He spoke to the idols," اَلَا تَأْكُلُوْنَ (All the goodies are before you) "Why don't you eat? مَا لَكُمْ لَا تَنْطِقُوْنَ What are you stricken with, that you cannot even talk?"

Hazrat Ibraheem (A.S) then broke all the idols into pieces leaving the largest of all of these. When the people returned and saw the broken idols they started to talk among themselves, "Who has done this?". Some said that Ibraheem (A.S) often spoke things like that. Hazrat Ibraheem (A.S) was summoned and was asked, "Who did it?" Hazrat Ibraheem (A.S) retorted," Ask your chief idol. (As God) He ought to know everything as he is (supposed) to know all; being so exalted. "Query him if he is able to speak."

The debate with Namrood

The Qur'an quotes the questions and answer at that occasion at several places "Ask it if it speaks," is such a curt answer that it silenced the people. But clearly they could not take the insult to their gods sitting down. They complained about it to the king of Ur, whose name was Namrood. Hazrat Ibraheem (A.S) was summoned over to the court of Namrood and was subjected to a question answer session by Namrood. Hazrat Ibraheem (A.S) was presenting an offer to come towards the Lord of the Universe. Namrood disputed it as he considered himself to be the Lord of Ur and was peeved that people were pulled towards someone other than him. He questioned, "Hey Ibraheem (A.S) who is your Lord?" **إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ** Hazrat Ibraheem (A.S) answered that his God was the Lord of life and death. **قَالَ أَنَا أُحْيِي وَأُمِيتُ** Namrood said, "I too grant life and death." **قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ** Hazrat Ibraheem told him, "O.K, then listen! My Lord brings up the sun from east, you try and make it rise up from west." **قَالَتْ يَهَا مِنَ الْمَغْرِبِ** Namrood was flabbergasted.

The punishment of Fire

It has long been the mode of followers of falsehood and prevaricators, present included, that when they lose in a doctrinal debate they never accept the truth as the truth. On the contrary they try to suppress the truth speakers by trickery, threats and physical violence. The people of Ur were similarly demanding to get rid of Hazrat Ibraheem (A.S). It was then decreed that Hazrat Ibraheem was to be

burnt (alive) Hazrat Ibraheem was thrown on a burning stack, Allah ordered the fire.

يٰنَارُكُونِي بَرْدًا وَسَلَامًا عَلٰى اِبْرٰهِيْمَ ﴿١٩﴾

"O fire! Cool down and become well being for Ibraheem."

Following Allah's command the fire cooled down. But being thrown in fire was an incident of such major significance that Hazrat Ibraheem could no longer live in Ur. Allah commanded Hazrat Ibraheem (A.S) to emigrate. Hazrat Ibraheem (A.S) left Ur with his wife Sarah and nephew Hazrat Lût, who at the time was twelve to thirteen years of age. Hazrat Ibraheem (A.S) sacrificed so much for Allah's religion. He (A.S) separated from his (A.S) parents, left wealth, status and a part of high honour of being the (chief) priest, and did not shy away from death when thrown in fire and then left his birth place and took to travel in forests. Unlike today there were no proper roadways or railways in those times, nor were there the modern modes of travel or secure roads. There were forests or deserts to cross for miles and miles, fear of wild animals and germs of disease was to be faced in the forests on the way. Then there could be long stretches of mountain to be climbed over. Then there was always the fear of being captured and sold as slaves by dacoits. They were altogether only a man, a woman and a child in Hazrat Ibraheem's group, say only two and a half persons. They were hardly in the position even to defend themselves. But Hazrat Ibraheem (A.S) put his best foot forward, saying "إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٢٠﴾" "I go towards my Lord. My Lord will guide me."

Emigration

With this firm belief (in Allah) Hazrat Ibraheem (A.S) left his native land and went in to whichever direction his (A.S) Lord commanded him (A.S). He went to Jordan, Syria, Palestine, and then reached Egypt. Wherever he (A.S) went he (A.S) preached and asked people to accept the religion of one and only God (Allah), told everyone about the chastisement of judgement day. The king of Egypt was much impressed by the preachings of Hazrat Ibraheem (A.S). It is said that though he did not become Muslim yet he had such good impression of Hazrat Ibraheem (A.S)'s chaste moral behaviour and preaching that at the time of Hazrat Ibraheem's departure from Egypt the king gave him (A.S) many parting gifts as well as a beautiful and intelligent lady from his royal family to accompany him (A.S).

The prayer for Descendents

Hazrat Ibraheem (A.S) had no offspring till then. It was confirmed that Hazrat Sarah was a barren woman. Hazrat Ibraheem (A.S) was touching old age after a life time of preaching. His body had signs of old age. He would often pray to Allah "Hey My Lord, give me a pious offspring to take further the mission you had given me for my life. The Qur'an describes the prayer in the following words:

(الصفّات: ١٠٠)

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾

"Hey My Lord. Grant me pious progeny." (As-Saaffaat: 100)

Allah granted Hazrat Ibraheem (A.S)'s prayer and conveyed to him (A.S) the good news.

﴿١٠١﴾ فَبَشِّرْهُ بِبُحْلَمٍ حَلِيمٍ "So we conveyed to him (A.S) the good news of a boy possessing forbearance.

Towards Hijaz

Then following the command of Allah Hazrat Ibraheem along with Hazrat Sarah, Hazrat Hajira and Hazrat Lūt began the journey towards Hijaz. He (A.S) broke the journey to stay in the land of Canaan for a few days. Hazrat Hajira gave birth to Hazrat Ismaeel there. Hazrat Ibraheem was overjoyed to become a father at the onset of old age. He thanked Allah. He (A.S) received Allah's command during that period, to go to the place that Allah had chosen for the building of The House of Kāba. **وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ** "And do remember when we chose the place of Kāba (House of Allah) for Ibraheem (to build)."

On the command of Allah he (A.S) reached Sodom with Hazrat Lūt. Sodom was a centre point where caravans came from all directions. He set up Sodom to be a centre for invitational preaching and appointed Hazrat Lūt to be responsible for preaching and spreading the words of Allah from Sodom. Then he (A.S) came back and picked up Hazrat Hajira and Hazrat Ismaeel to go with him and travelled towards the place that Allah had chosen for "His house". Hazrat Ibraheem (A.S) then reached the exact place where Kāba is situated at present. Then He (A.S) received Allah's command to leave Hazrat Hajira and the toddler there and return. Hazrat Ibraheem (A.S) accepted his (A.S) master's order with bowed head God only knows how he (A.S) must have felt. At last in late life Hazrat Ibraheem (A.S) had experienced the bliss and fullness of joy of having a son, then this command was given to him (A.S). But what a man of God he was !! They don't come any better than that !! He gave Hazrat Hajira, a bag of dates and a leather bag of water and moved away from there. Hazrat Hajira was totally at a loss as to what had happened. Such a sweet baby was

granted to them after consistent prayers and he (A.S) was then abandoning them, in such an uninhabitable place, where hardly a human being could be seen for miles, in a howling wilderness of a desert. She ran after him and lamented loudly you are leaving us in a place where there is neither water nor any greenery. Hazrat Ibraheem (A.S) neither answered nor turned his face towards them. When Hazrat Hajira witnessed that, she guessed that Hazrat Ibraheem (A.S) was most probably acting at the behest of Allah. With this thought in her mind she asked in a loud voice, "Has Allah commanded you to do so?" Hazrat Ibraheem (A.S) answered "yes", without turning back to look at her.

Hazrat Hajira had been with Hazrat Ibraheem (A.S) for a long period of time and had gone through a lot of training. She immediately got the clue to the whole situation and said, "Well, if it is so then Allah will not let us go waste."

Hazrat Ibraheem (A.S) was on his way back. After a distance he (A.S) stopped by the side of a hill. He (A.S) turned towards his (A.S) wife and child or rather towards the place which had been chosen by Allah for His house (Kāba) and supplicated in this way.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا
لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنْ
الشَّجَرِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

(ابراهيم: ٣٧)

"Hey our Lord! I have brought part of my progeny to populate a valley where there is neither water nor greenery. Hey my sustainer, I have done this so that they establish Namaz (your worship) here. Therefore make them charismatic for people's hearts to be attracted to them and yield for them, fruits to eat, so hopefully they would be grateful to you". (Ibraheem: 37)

Gushing of the spring of Zamzam

Hazrat Ibraheem (A.S) went away after that supplication, leaving Hazrat Hajira alone with the suckling infant. Once the left dates and the water finished there were hunger pangs for Hazrat Hajira. She would run up the hills of Safa and Marwa in search of any passing caravan to get some water from them. She ran between and climbed up the hills of Safa and Marwa seven times but could not see any one anywhere. She heard a voice, the last time she was on the hill of Marwa. Though she could not see anyone yet she repeatedly heard the voice. Agitated, she cried out, "Hey person, you have let me hear your voice, but do you have any means of quenching my thirst?" Just by chance she looked at where the infant was lying and saw an angel who was digging the ground with his heel. He scraped the ground so much that water gushed out. Hazrat Hajira ran and filled her leather water bag. Then she made a dike of mud so that the water may not flow out in the sand and be absorbed. But she was astonished to see that the more water she took the more water flowed out.

Hazrat Hajira drank the water herself and then suckled the baby. The angel who actually was the angel Gabriel said, "Do not have any apprehension; It is the (place for) the house of Allah here, which will be built by this child and his father and Allah the great will never let it be destroyed."

The arrival of the Tribe of Jurhum

After hearing what Gabriel said, Hazrat Hajira was much relieved that nothing untoward would happen to the child and she believed that the child will grow up well. A few days later some people of the tribe Jurhum happened to pass nearby. They saw a flock of sparrows flying

around. They guessed that there must be water in the surroundings, and some men were sent to look around. Those persons came back and confirmed about the availability of water to their chief with the observation that there was only a woman and child near the spring of water. The people of the tribe of Jurhum hurried to get to the spot, met Hazrat Hajira and asked her permission to stay, which was granted and the tribe settled around there. Hazrat Ismaeel grew there in a human environment. This was the manifested effect of that supplication of Hazrat Ibraheem which was made by the side of the hill on his return journey.

Last and the most difficult test

Up till then Hazrat Ibraheem had succeeded in all the tests Allah had put him (A.S) through. To please Allah he clashed with his father and nation, casted off wealth and position and status of being the chief priest, accepted voluntary exile, and wandered through forests and jungles. Allah by His grace favoured him by giving him a son in the twilight of his life but then he had to go through another trial involving that son.

Hazrat Ismaeel had reached the teen age of thirteen to fourteen. During those years Hazrat Ibraheem regularly visited his (A.S) wife and son. Once when he (A.S) went to see the son and wife; he (A.S) said to the teenage son, in the Qur'an's words:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِيَّايَ أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا

تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمُرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ①

(الصفت: ١٠٢)

"When the son reached the age of work effort with the father then (one day) Ibraheem said to him, "Son, I see a dream that I am slaughtering you. (Come), tell me now, what do you think?"

He (the son) said, Dear father, Do, what you have been ordered. Allah willing, you would find me to be one of those whom Allah has given, forbearance." (As-saaffaat:102)

Hazrat Ismaeel did not demur and voluntarily consented (and presented himself for the sacrifice of life). That indeed was a proof that he was brought up and trained in the best possible way by Hazrat Hajira. He knew well that a prophet's dream is a true image of reality and he was ready, without any hesitation, to be sacrificed to please Allah.

(الصَّفَات: ١٠٣) فَلَمَّا أَسْلَمَا وَتَلَّهِ لِّلْجَبِينِ ۖ

"And when both of them bowed their heads in acceptance (of Allah's will) and Ibraheem laid down the son on his (son's) forehead." (As-saaffaat:103)

To lay down the son with his forehead facing the ground, was to avoid the father seeing the son's face and thus preventing the (natural) love of father bringing about even a minutes hesitation in fulfilling Allah's command. Hazrat Ibraheem was about to let the knife to do the deed when,

وَنَادَيْنَاهُ أَنِ يَا إِبْرَاهِيمُ ۖ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَبُكَ نَجْزِي الْمُحْسِنِينَ ۝

(الصَّفَات: ١٠٣-١٠٤) إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ۝

"Then we called him, Hey Ibraheem you turned the dream in to reality. We favour the virtuous with such (good) compensation. Really it was a clear test." (As-saaffaat:104-106)

It was indeed a test. But had not Allah taken over and controlled it, whatever was happening, would have had happened. But Allah saved Hazrat Ismaeel. Now note the reward for it.

وَقَدَيْنَهُ بِذِيحِ عَظِيمٍ ۖ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۖ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ۖ ۝ (الشُّفَعَاتُ: ١٠٢-١١٠)

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝

"And we saved the boy and gave another sacrifice in compensation and established his praise and respect in the (minds and hearts of) succeeding generations for the times to come. Blessing for Ibraheem. That is how our rewards are for the pious."

(As-saaffaat: 107-110)

Allah almighty commanded a healthy lamb to be sacrificed. Hazrat Ibraheem (A.S) was going to sacrifice the son, Allah prevented it just in time, and the reward for it was, that the sacrifice was made, an annual festival for all the people who have faith in Allah and it is for them to follow the example of Hazrat Ibraheem till the end of the world and sacrifice animals each year on 10 Zilhij and remember and renew the memory of all the sacrifices of Hazrat Ibraheem, who is the head of all the Muslims, from his time in Ur to the end (of time).

How sweet is his (A.S) reward that he (A.S) is praised and blessings are prayed for him, for ever and ever by all the Muslims. Holy prophet Hazrat Mohammad (P.B.U.H) has taught his (P.B.U.H) followers to ask Allah for peace and blessings for Hazrat Ibraheem (A.S) in every prayer in the following way:

كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَنِيدٌ مَّجِيدٌ -

Hey Allah (please) send your peace and blessings to the prophet (Hazrat Mohammad (P.B.U.H) in the way you sent peace and blessings to Hazrat Ibraheem and his descendent followers. You indeed are the laudable and the exalted."

The Crown of Chief of Spiritual Leaders

After that he (A.S) received the confirmation from Allah the almighty.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾ (الصَّفَّت: ١١١)

“He was indeed from our Momin (steadfast Muslim) slaves (followers)”.
(As-saaffaat: 111)

Please look at another testimonial.

وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَتْهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ط

(البقره: ١٢٤)

“Remember, when Ibraheem was tested in a few ways by his lord and he came out successfully in all of those. Then his Lord said “I will make you the spiritual chief of all the people.”

(Al-Baqra: 124)

Now do see what Hazrat Ibraheem desired. He requested, “Hey my Lord. Is it a firm promise for my descendents too?” قَالَ وَمِنْ ذُرِّيَّتِي

﴿١٢٥﴾ قَالَ لَا يَتَأَلَّ عَهْدِي الظَّالِمِينَ “Allah said, “The promise is not for oppressors and the cruel.”

It meant that, hey Ibraheem, My promise is for those who would follow you (A.S) and those who would not follow you (A.S) are the oppressors and cruel. And My promise is not for the cruel and oppressors. It seems fair to write here the meanings and interpretation derived from this verse by those who are well versed in Islamic philosophy and jurisprudence.

- (1) Allah does not consider caste, family, race or colour to be a cause of superiority among human beings إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ instead the most Allah fearing person among you is the most noble and is of the highest rank.
- (2) The spiritual leadership in Islam is not an inheritance that can be transferred from father to son. If the inheritors are worthy of it then it is best

of the best, otherwise the spiritual (and material combined) leadership goes to the most pious and temperate person.

- (3) The promise of rewards and esteem from Allah are for those who do good deeds and like Hazrat Ibraheem (A.S) sacrifice and are pure (hearted) and are morally correct.
- (4) A verbal promise (to fallow Islam) is not enough. The person must fulfill that promise by subsequent action and be of that character (in life).

See the following quotes from the Qur'an:

وَلَتَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

(البقرة: ١٥٥)

"And you will indeed be tested by fear, hunger, loss of life and wealth and shortage of fruits, but good tidings are for those who have forbearance."

(Al-Baqara:155)

أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢١﴾ وَلَقَدْ فَتَنَّا
الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٢٢﴾

(التكوير: ٢١، ٢٢)

"Do people think that they will be given free rein (to do what they like) and will not be put through tests. The earlier people (and nations) went through trials so that Allah manifestly distinguishes (among them) as to who is truly loyal (to their iman (faith)) and who is the (fake) liar."

(Al-Ankabut)

وَلَتَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَتَبْلُوا أَمْثَارَكُمْ ﴿٣١﴾

(محمد: ٣١)

"We will indeed test you until it is clearly known as to who among you toils in the defence of your faith and has patience and we will scrutinise your record (of actions and reactions)."

(Muhammad:31)

The construction of Kāba

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ

(٢٦:١٤)

لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ۝

"Remember the time when we chose the land for this mansion (House of Kāba) for Ibraheem (to build) and (commanded) that do not include a partner to Me and keep My house clean for those who will tawaf, (walk around it) will Qayam, Ruku and Sajde (stand, bend one's body and prostrate oneself with the forehead touching the ground) in prayers." (Al-Hajj:26)

Hazrat Ibraheem (A.S) had received that command earlier, and that was the reason Hazrat Ibraheem brought Hazrat Hajira with the suckling child there. Now then, till that time Hazrat Ibraheem had been successful in all the tests Allah had put him (A.S) through; and Allah had crowned him as the spiritual head of all the Muslims (of the world till the time to come); So Hazrat Ibraheem (A.S) thought of starting up the building of Allah's house (the Kāba). The son Hazrat Ismaeel (A.S) had grown up to a young man by then. Hazrat Ibraheem (A.S) and Hazrat Ismaeel (A.S) began constructing the (Kāba) Allah's house. Hazrat Ismaeel (A.S) would carry the stone from the hills and Hazrat Ibraheem (A.S) would raise up the walls.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ

(البقرة: ١٢٤)

أَنْتَ السَّمِيعُ الْعَلِيمُ ۝

"And remember, when Ibraheem and Ismaeel were raising up the walls of that house (Kāba) and concurrently they were praying," Hey our Lord, please accept from us this (work done in your) service. You hear everyone's supplication and every thing is known to you." (Al-Baqarah: 127)

Along with it they were supplicating this too.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا

وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ (البقرة: ١٢٨)

"Hey our Lord, let the two of us to be Muslims (your obedient) and raise a nation from our descendents which will be Muslim (Obedient to your commands) and teach us the (right) way to worship you, and (please) overlook our failings. You are the greatest of forgivers and are most compassionate."

(Al-Baqarah: 128)

There was another supplication that hinted at the advent of the prophet of Allah Hazrat Mohammad (P.B.U.H)

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ

وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾ (البقرة: ١٢٩)

"And Hey Lord, exalt from these people, such a messenger (of Allah) who is of their own nation and who will recite to them your verses and teach them the wisdom and the Book and improve (and uplift) their lives. You are all powerful, knowledgeable and wise."

(Al-Baqarah: 129)

While praying, it occurred to Hazrat Ibraheem (A.S) that the place was a desert and there were only arid hills around and without prethought he (A.S) voiced this supplication.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ

أَمِنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴿١٣٠﴾ (البقرة: ١٣٠)

"And then Ibraheem requested, "Hey my Lord, cause this land to be peaceful, and provide fruits for food to those among them who accepted faith (Iman) on Allah and the day of judgement."

(Al-Baqarah: 126)

Prayers granted

Allah granted all the supplications of Hazrat Ibraheem (A.S)

Hazrat Ibraheem (A.S) had supplicated **فَاَجْعَلْ اَفِيْدَةً مِّنَ النَّاسِ يَهْوٰى اِلَيْهِمْ** "Make them charismatic for people's hearts to be attracted to them." It is evident that Hazrat Ibraheem (A.S), Hazrat Ismaeel and the Kāba inspire love and affection for them in people's heart. This happened right from the time when Hazrat Hajira alone with the infant Hazrat Ismaeel, was left there (in the middle of the desert) without a friend (human face) to be seen anywhere. Then Allah the Great sent the tribe of Jurhum there. After that the Kāba became the centre of attention for all the Arabs. People began to come to the Kāba for pilgrimage from almost the very beginning of the Kāba.

Hazrat Ibraheem had supplicated that may Allah make the land a place of peace and bestow upon the people of that place food of fruits. That supplication was granted too. People started travelling to the place and the trade for fruits flourished right from the start. Now holy Makka is full of food arranged and sent there by Allah. Similarly almost right from the start, battle and war on that land was taken as wrongdoing. It was a journey of (more or less) four months for pilgrims to reach Kāba from far corners of Arabia, therefore people themselves first and then by the command of Allah, made war illegal (religiously) during the four months of Haj period. Allah the all powerful says:

اَوَلَمْ يَرَوْا اَنَّا جَعَلْنَا حَرَمًا اَمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ اَفِيْالْبَآ

(العنكبوت: ٦٤)

طِلْ يُؤْمِنُوْنَ وَبِنِعْمَةِ اللّٰهِ يَكْفُرُوْنَ ۝١٥

Do you not notice that we have conditioned a peaceful house although people were snatched upon (by death of hunger and

thirst or of robbery etc.) around that area. Yet they still accept (worship) the false and deny the favours of Allah."

(Al-Ankaboot:67)

The respect of the four (peaceful) months, Rajab, Ziqad, Zilhij and Moharrum was such that no one dared to take any harmful action even against a mortal enemy in the Haram.

Friends and foes would not dare to utter a single bad word to each other during the "tawaf" (walking around in prayer) of the Kāba. Not (even) an (abusive) word or any action was allowed even against the murderer of one's son or father (or any close family member).

All wars would stop, the roads and ways would be secure and tribes moving through the enemy territories would do so without fear. What to talk about humans even, animals, birds and trees would be safe. Nobody could pluck the leaves and branches of the trees (It was so as to provide shade for the travellers from the blazing sun too)

In our present world there are crimes almost everywhere. There are thefts, robberies, murders and massacres, yet on the land of Kāba, crimes have been cut down to zero. People are so secure that homes are not locked. Shopkeepers leave their shops unattended and open, at prayer times and nobody bats an eyelid for the valuable goods and money in the shop.

And then that stupendous supplication of Hazrat Ibraheem (A.S) that Hey My Lord. (Please) raise from among these people, a prophet of their own nation, who will enlighten them with the knowledge of Book and wisdom. That supplication was granted and manifested in the advent of Pious Prophet Hazrat Mohammad (P.B.U.H) and the Qur'an.

Hazrat Mohammad (P.B.U.H) and the Qur'an

For two and half thousand years after Hazrat Ismaeel (A.S), there was no other prophet in Arabia, until the advent of Hazrat Mohammad (P.B.U.H). During the long gap period of two and a half thousand years the Arabs had forgotten most of the teachings of Hazrat Ismaeel (A.S). One of Arab's most cruel sins was that they had placed three hundred and sixty idols in consecrative Makka and worshipped those idols in Kāba which originally was constructed for the exclusive worship of Allah and for the teachings of monotheism for all comers. The chief idol of the three hundred and sixty idols was named Habal. When Hazrat Mohammad (P.B.U.H) came and the Qur'an was revealed to him, he then threw out all the idols from Kāba and cleaned up Kāba of that disgusting filth. Allah commanded that no polytheist should come near it (Kāba) and the world is witness to that no polytheist can enter the haram (Kāba) since then.

The Proclamation and testimonies of the Qur'an

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾

(آل عمران: ٩٦)

"Without doubt the first place of worship that was constructed for men is that which is situated in Makka. It was endowed with goodness and blessings. And was made a centre for guidance for all the people of the world." (Ale-Imran:96)

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ﴿٩٧﴾

(آل عمران: ٩٧)

"In it are the clear signs and the place of Ibraheem."

(Ale-Imran:97)

وَإِذْ جَعَلْنَا الْبَيْتَ مَقَابَّةً لِلنَّاسِ وَآمَنَّا وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

(البقرة: ١٢٥)

“And that we designated this house (Kāba) to be a centre for people and a place of peace and commanded people to make that a permanent place of worship (Namaz) where Ibraheem stood for worship.” (Al-Baqarah:125)

وَإِذْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٤﴾

“And give general permission to people to come to you for Haj from far away places, riding on the camels or on foot.” (Al-Haj:27)

وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

“And this is Allah's right over people that those who can afford it, must perform Haj. And anyone who refuses to obey this command must understand that Allah is independent of any need from anyone.” (Ale-Imran:97)

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ

“Allah has made the reverential house Kāba a means to establish the life of a community for people (Muslims) and the four months of pilgrimage and the animals for sacrifice and the collars (in their necks to identify them) are help in this endeavour.” (Al-Maida:97)

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

People ask you how is it to make war during the prohibited months? Say it is very bad to fight in those months. But to stop people from the ways (prescribed) of God and deny Allah, and

to close the road to the mosque of Haram to the worshippers of Allah, and to drive out the people staying in the Haram is worse than that (making war in the prohibited months) in the consideration of Allah. Sedition is worse than bloodshed.

(Al-Baqarah:217)

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ
وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ ﴿٢١٧﴾ إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ
عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُؤْاطُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ ۖ

(التوبة: ٣٦-٣٧)

“Really the number of months had been twelve, as is in Allah’s book, since Allah created the earth and the sky; and war is prohibited during the four of these months. This is the exact rule, so do not be cruel to yourselves in those months and be united in your fight with the Deniers (of Allah, the polytheists) just as they are united in their fight against you and know it that Allah is with the righteous. Nasi is an extra denials in their denial of Allah. By it they the deniers are led astray. They make a month legal (for war) for any year and then declare the same month illegal in the next year so that (slyly) they complete the count of illegal declared months of Allah as well as make legal what Allah has declared illegal.” (Al-Tauba:36-37)

الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفْعَ وَلَا فُسُوقَ وَلَا
جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَغْفِرَ اللَّهُ تَوَنُّوْا فَإِنَّ خَيْرَ الزَّادِ
التَّقْوَىٰ وَاتَّقُوا يَٰأُولِيَ الْأَلْبَابِ ﴿٢١٨﴾

(البقرة: ١٩٤)

“The months of Haj are well known. Anyone who intends to perform Haj in these specified months of Haj, must take care that during the Haj no carnal act, wrong action and disputous

act must be done by the person. The best of provision for travelling (of Haj) is abstinence. Hence, hey you sensible (people)! Refrain from being disobedient to Me."

(Al-Baqarah:197)

- * People had assumed that to find sustenance, trading was improper during the worship (period) of the whole of Haj. This view was corrected in the following words.

(البقرة: ١٩٨) لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ

It is no desecration to Haj if you search for Allah's bounty (trading) along with performing (the rituals of) Haj."

(Al-Baqarah:198)

During the Haj there used to be fairs and activities like poetry recitals, wrestling matches and eulogising of ancestors. This was reformed in the following way.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۚ

(البقرة: ٢٠٠)

"And when you have completed all the acts of Haj, then praise Allah instead of as you used to praise your ancestors, (this is) even much (better) than that."

(Al-Baqarah:200)

That the polytheist should no longer be allowed to enter the Haram (Kāba), was proclaimed in the following way.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمْ اللَّهُ مِنْ فَضْلِهِ إِن شَاءَ ۚ

(التوبة: ٢٨)

إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

"Hey you people of faith (Iman) the polytheist are not pure, (of faith) therefore they must not be allowed to come even near the

mosque Haram (Kāba) after this year. And if you are scared of slender means then it is not impossible for Allah to favour you with prosperity. Allah indeed is wise and resourceful.” (Al-Tauba:26)

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

(٢٧: الحج)

“And proclaim Haj for people so that they come to you from far away places on camels and on foot.” (Al-Haj:27)

This proclamation made Haj a religious duty for all Muslims, provided they could afford the expenses for travel and expenses for the stay in the holy Makka and also could leave enough money for the family to live comfortably in his/her absence.

Ahram and Talbiah

Anyone who intends to go for Haj and leaves his/her home for Haj and then reaches a certain border of land which is called “Meequat”, he/she should then change his/her dress (into the stipulated clothings for Haj). This ‘Meequat’ is fixed for people coming from all direction. For the pilgrim going from India the borderline of Meequat starts from Yalamlam Mountain near Yemen. Reaching Meequat the Haji puts on the “Ahram” (stipulated clothings). For men the ‘Ahram’ is two unstitched sheets of cloth. One sheet is wrapped around the waist and legs as a wraparound and the other sheet is put over the shoulder in such a way that the sheet is wrapped around the right shoulder pit and the end is put over the left shoulder. The Ahram for women is the clothes they may be wearing, except that they cover the head as is done in ‘Namaz’ by a shawl or large scarf, and leave their face bare, i.e. no veils for them. After putting on Ahram the pilgrims must answer the call of Hazrat

Ibraheem that he made while building the Kāba, which was that people from all direction should come to visit the Kāba. The answer should be in the following words.

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ، لَبَّيْكَ، لَا شَرِيْكَ لَكَ لَبَّيْكَ، اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ،
لَا شَرِيْكَ لَكَ۔

"I am present, my Allah I am present. None is your partner (in your divinity). I am present. All praises are for you. Yours is all bounty. Yours is the kingdom (of the universes). No one is your partner (equal).

Then the Ahram is put on and the journey from Jeddah to Makka is started. Tawaf (walking around Kāba in worship of Allah and not Kāba) is performed then and the run between (the hills) Safa and Marwa is completed. After that Ahram is taken off and the essential acts of Haj are performed in the sequence as instructed by Hazrat Mohammad (P.B.U.H).

1. On the morning of 8th Zil Haj with the Ahram (put) on one should reach Mina and stay for a night and day (24 hours)
2. Leave Mina on the morning of 9th Zil Haj after Fajr prayers and reach Arafat before midday and supplicate to Allah for forgiveness of sins (or omissions in Islamic behaviour and mistakes).
3. Leave Arafat after Maghrib prayer (after sunset) and spend the night in Muzdalfa and pray for the grant of final salvation from Allah rather than spend the night in comfortable slumber.
4. Then on 10th Zilhaj return to Mina from Muzdalfa after the Fajr prayers. On reaching Mina the first duty is to offer the sacrifice. Then after haircut, and taking off the Ahram, have a bath and put on fresh clean clothes.

5. After change of clothes do the Rami Jamar (throwing of stones on devil) till 10, 11, 12 and 13 Zilhaj
6. After completing it on 10 Zilhaj go to the Bait Allah (House of Allah) in Makka, and perform the Tawaf and do the Sae'e (running between the hills of Safa and Marwa). Express gratefulness to Allah for fulfilment of the desire to reach the Kāba with which one took the long and arduous journey and come back to Mina with the limitless blessing and graceful bounty of Allah's favours. Hazrat Mohammad the messenger of Allah (P.B.U.H) described this blessing of Allah in the following way.

"The reward for 'Haj Mabroor' is really the paradise."

He (P.B.U.H) said at another time.

مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعْ كَيَوْمِ وَلَدَتْهُ أُمُّهُ -

"Anyone who went for Haj for the sake of Allah (to please Allah) and during the Haj kept himself aloof and away from breach (of Allah's commandment about) sensuality obscenities and wickedness, then he will come back (from Haj) as if he was just born (that is free of sin like a baby).

Emblems of Allah

Shaāirs of Allah means (outward) sign for Allah (Islam), those signs and symbols which signify for all, the religion of Allah (Islam). Every religion has certain symbols and outward signs. The Communists have the emblem of Red colour, hammer and sickle. The emblem for Hindus are a lock of hair on a shaven head, a string of beads and the temple. The emblem of the Sikhs are long uncut hair, a kirpan (sword or dagger) and a metal bracelet, the Christian symbols are the cross church. The Muslim signs and symbols are the mosque, takbir, (Allah hu Akbar that is Allah the Great) Namāz, Eid, Baqra-eid,

Haj sacrifice (of animals) etc. These are the signs of Allah, of the religion of Islam. It is a duty of Muslims to be attached and conform to those and never impair their importance. To give up these is a sin.

The Shaāirs (Emblems and Signifiers) of Haj

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

(البقره: ١٥٨)

“Safa and Marwa are indeed the signs of Allah. Hence it is no sin for those who perform Haj or Umrah of the house of Allah, to work out (run) between those two hills. Anyone who by his own free will does work of goodness, is known to Allah and is appreciated by Him.” (Al-Baqarah: 158)

Please recall, when Hazrat Ibraheem (A.S) brought Hazrat Hajira and the infant Hazrat Ismaeel to the desert place where Kāba was to be built and then left them to go back. Hazrat Hajira in search for water would climb up the hill safa and look around, then she would run across and climb up the other hill Marwa and continued moving from one hill to the other in search of water for the infant. She completed seven runs to the hills in that way. Allah looked at it kindly and declared it (seven times running between the hills) a signifier and symbol of Haj and now all the people who go for Haj perform the seven runs (called Sae).

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ﴿٣٦﴾

“And we made the camels (the camels for sacrifice) an emblem for Allah. There is good in it for you.” (Al-Haj: 36)

Besides these all other described above are among the signs and signifiers of Allah; that is all the acts from

8th Zilhij to 13th Zilhij which a Haji acts upon are signs and signifiers of Allah for example to put on Ahram, Tawaf of Kāba, visiting Mina and Arafat etc.

The Purpose of Haj

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَةٍ عَلَىٰ مَا رَزَقَهُمْ
مِّنْ بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾ ثُمَّ لِيَقْضُوا
تَفَهُهُمُ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطَّوَفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾ ذَلِكَ وَمَنْ يُعِظَّمْ
حُرْمَتُ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ
عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾ حُنَفَاءَ
لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۖ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ
الطَّيْرُ أَوْ تَهْوِي بِهِ السَّيْلُ فِي مَكَانٍ سَحِينٍ ﴿٣١﴾ ذَلِكَ وَمَنْ يُعِظَّمْ شَعَائِرَ اللَّهِ
فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾ لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَى
الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾ وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا
رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ ۖ

(الحج: ٢٨-٣٤)

"So that they may see the benefits we have kept here for them. And during the specified days call the name Allah upon the animal (At the time of sacrifice of the animal) which we have given them. Eat it (the sacrificed animals) yourselves as well as feed those in helpless penury. Then bath away the dust (of travelling) from yourselves (bodies) and fulfill your vows of offerings and tawaf (walk around Kāba in worship of Allah not Kāba) this old house (of Allah).

This was it (the purpose of the construction of Kāba) and anyone who reveres that which Allah has declared venerable, then it will be good for the person him/her self in Allah's consideration.

And meat of animals, apart from those mentioned, was made legal (to eat), therefore save yourselves before from the abomination of idol worship, abstain from lying, be totally focussed on Allah, do not make anyone or anything partner to Him. Whoever makes any partner in the divinity of Allah is like one who has fallen from open sky (into a pit) so either (hunting) birds will pick him/her up or he/she will be tossed away to some place where he/she will be torn off in bits.

This is the crux of the matter (get it) and those who revere the declared "Shaāirs" (signifiars) of Allah then it is the piety of their hearts.

You have the right to benefit (derived from the collared (sacrificial) animals) till a specified time. After that time their place (for their sacrifice) is near the ancient house. For your instruction we have prescribed a method of sacrifice, so that people (adherent of this faith) call the name Allah (at the time of sacrifice) on the animals Allah has given them." (Al-Haj: 27-34)

Allah the great says that during the period of Haj look at those things which are arranged in it for you. Right from the beginning to end. Haj is all sacrifice and every moment of its period is filled with worship. It has sacrifice of time, wealth, animals, of physical energy, of comfort and ease, as travelling is involved with morning at one place, and evening at another, midday somewhere else and night at another venue. At all the time supplication, praising of Allah and prayers, unslept nights, attention drawn towards Allah at all the times, are the attitudes and actions demanded during Haj. These attitudes and habits must linger on in the Haji even after his/her return from Haj so that people could easily recognise these rewards of Allah he/she has brought back from Haj. If anyone loses

those attitudes, distinguishing qualities and purpose, then his/her Haj is gone awry. After that Allah the Great commands one to become Hanief muslim (A momin like Hazrat Ibraheem A.S), that is to make Allah, the one and only worshipped deity, and not to make anyone or anything a partner to Allah, neither in qualities nor in personality, and not to make changes in either Allah's commands or His laws.

One could see that in Haj, all the Hajis were of the same hue, (in manner and attitude) (the colour of Allah and His religion Islam). There was no difference of caste nor the dispute of high or low position (in society or wealth), without any discrimination of country or regime. One can gather from it that (Muslims) belong to a worldwide community, in which all Muslims are brothers to each other (in a worldwide family) feeling and sharing each others pain and pleasure, that is if a Muslim is hurt in east by a thorn then the Muslims of the west can feel the pain. Together the Muslims become (as strong and solid as) a lead soaked wall.

You also notice that during the Haj there is a leader of a Haj party. One follows, what he commands, one listens to his address (guiding). One should remember how one was trained during the Haj and spread the same among other Muslims. Let the followers of Allah hear the same message. You had confirmed (promised) that you had heard and you will obediently follow it (in Haji).

The holy prophet Mohammad (P.B.U.H) gave a sermon on the occasion of his last (and only) Haj. In it there is a reminder and command that each person among you is a preacher. Whatever one knows (correctly) about the religion, must be told to others, *لِيُظْهِرَهُ عَلَى الدِّينِ* till the time the religion of Allah holds prominence of leadership among others ways of life.

A light tale

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا

(المائدة: 3)

"Today we have completed your religion for you and granted you all (parts and pieces of this) My bounty and willed for you the religion (way of life) Islam." (Al-Maida:3)

Once Hazrat Omar Farooq recited this verse (of Qur'an) in the presence of a Jew, who said "Had we received this verse, we would have made that day a day of great happiness and celebration." Hazrat Omar Farooq said, "By Allah The day this ayat (verse) was revealed, it was the day of two happiness and celebrations. It was a Friday, which is a day of celebration for all true Muslims, and that day was also the day of Eid-ul-Azha (the day of remembrance of Hazrat Ibraheem's attempted sacrifice of Hazrat Ismaeel in a test set up by Allah).

It was a great fortune of the Muslims that Allah granted this kind of point of pride to them. By the virtue of Allah's grace and generosity and Hazrat Ibraheem's sacrifices, most fortunate is the person who adopts Hazrat Mohammad (P.B.U.H) as his role model to follow the religion of Hazrat Ibraheem (A.S), and the religion of a true Muslim (Momin), that is the religion of Islam.

The Return of Hazrat Ibraheem (A.S)

Hazrat Ibraheem (A.S) established two major centres for preachings of Islam. One was under the supervision of Hazrat Lūt (A.S) in Sodom and the other was under the supervision of Hazrat Ismaeel in the holy Makka. Then Hazrat Ibraheem (A.S) returned to Bait-ul-Muqaddas (the holy house, Jerusalem). That too was a big central city. Hazrat Ibraheem (A.S) thought about making it too a

centre for spreading of Islam. But the question arose as to who would be his deputy there? He (A.S) did not have any one else he could delegate to (with full confidence) except his son Hazrat Ismaeel (A.S) and his nephew Hazrat Lūt (A.S). He (A.S) constantly thought about the problem without finding a satisfactory solution. Then out of the blue two angels came to him (A.S) one day and gave him the joyful news of a second son. During the conveying of this good tiding, the interesting conversation that took place, is given here in the words of the Qur'an.

(الحجر: ٥٣) قَالَ أَلَا تَوَجَّلُ إِنَّا نَبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾

"The angels said, "Do not be scared", we have come here to convey to you the good tidings of an intelligent and learned son for you. Hazrat Ibraheem (A.S) was amazed to hear the good news."

(Al-Hijr:53)

(الحجر: ٥٤) قَالَ أَبَشِّرْهُ بِبَشِيرٍ وَنَ ﴿٥٤﴾

"You give me the news of a son in my old age. What kind of news is that? Just think."

(Al-Hijr:54)

The fact was that Hazrat Ibraheem (A.S) was 100 years old and his wife Hazrat Sarah was touching 90 year then. It seemed an impossibility at those ages to have children.

(الحجر: ٥٥) قَالَ أَوَبَشِّرْكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَنِيطِينَ ﴿٥٥﴾

"The angels replied, "The good tiding we give you is definitely true. Do not be disheartened."

(Al-Hijr:55)

(الحجر: ٥٦) قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾

"Hazrat Ibraheem (A.S) said." To lose hope of a favour from divine mercy is for those who have lost their way (in the journey of life)."

(Al-Hijr:56)

He (A.S) meant to say that indeed it will happen as said. Hazrat Ibraheem's wife Sarah was standing beside him (A.S).

وَأَمْرَ أَتَتْ قَابِلَةً فَضَحِكَتْ
(هود: ٤١)

"Hearing it she burst out in laughter." (Hud: 71)

Now the angels told them the details of the good tidings.

فَبَشَّرْنَاهَا بِإِسْحَقَ وَمِنْ وَرَاءِ إِسْحَقَ يَعْقُوبَ ۚ
(هود: ٤١)

"Then we conveyed (to them) the good tidings of (the birth) Ishaq and after Ishaq, Yaqoob." (Hud: 71)

وَبَشَّرْنَاهُ بِإِسْحَقَ نَبِيًّا مِّنَ الصَّالِحِينَ
(الصف: ١١٢)

"Then we conveyed the good tidings of (the birth of) Ishaq (who is) one of the pious prophets." (As-Saaffaat: 112)

Hazrat Sarah was astounded.

قَالَتْ يَوَيْلَئِي ءَالِدٌ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ
(هود: ٤٢)

(هود: ٤٢)

"In typically feminine way (of that time), Hazrat Sarah said.

Oh my fate, would I have children when I have become old like dried straw and my husband is an old man. This is astonishing"

(Hud: 72)

The angels said,

قَالُوا اتَّعَجِبِينَ مِّنْ أَمْرِ اللَّهِ وَبَرَكْتُ اللَّهُ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ

حَمِيدٌ مُّجِيدٌ
(هود: ٤٣)

"Are you astonished at the will of Allah. Hey, you family of Ibraheem, Allah's favours and blessings are for you. Allah indeed is praiseworthy and magnificent." (Hud: 73)

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَخَةٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾ (الزَّارِيَات: ٢٩)

"Hearing it the wife of Ibraheem moved forward shrieking and smacked her mouth (in amazement) and said" A barren old woman (me)!" (Az-Zariyat:29)

Hazrat Sarah was in a state of amazed happiness, as if temporarily out of her mind (in joy). The angels then told them of the absolute (unchangeable) command of Allah.

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾ (الزَّارِيَات: ٣٠)

"They said, "yes this is what your lord has said (willed) He is wise and knows everything." (Az-Zariyat:30)

And Allah according to the good tidings, granted another pious and virtuous son Hazrat Ishaq (A.S) to Hazrat Ibraheem (A.S). Allah blessed Hazrat Ishaq (A.S) greatly in the way of his (A.S) progeny. After Hazrat Ishaq, (his son) Hazrat Yaqub (A.S) was also ordained a prophet. Then for three generations prophethood remained in the family of Hazrat Yaqub (A.S). After that many prophets were from among the descendents of Hazrat Yaqub (A.S).

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ الْكُتُبَ وَالْكِتَابَ وَآتَيْنَاهُ

أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٣٢﴾ (الْأَنْكَابُوت: ٣٢)

"And we granted him (Ibraheem) Ishaq and Yaqub and conferred the books and prophethood in his progeny. We rewarded him in this world for it and he will be among the pious in hereafter (day of judgement)." (Al-Ankabut:27)

“All this is the favour of Allah, He bestows it upon whomever He will.” The following great prophets and messenger of Allah were all progeny of

Hazrat Yaqub (A.S). Hazrat Yusuf (A.S), Hazrat Daoud (A.S) Hazrat Suleman (A.S) Hazrat Ayyub (A.S) Hazrat Musa (A.S), Hazrat Haroon (A.S) Hazrat Zakaria (A.S) Hazrat Iesa (A.S) Hazrat Alyasa (A.S) Hazrat Yunus (A.S) and many others. May they all be bestowed well being and peace by Allah.

A short look at Hazrat Ibraheem's good qualities

Hazrat Ibraheem (A.S) within himself was like a whole nation, meaning that the deeds he performed single handedly were of the magnitude that nations take on and complete.

- (1) He was focused to be obedient to the single God Allah. He severed himself from everything to be single mindedly a follower of Allah and His religion and spread it.
- (2) He (A.S) was totally and completely obedient to Allah, i.e. a complete Muslim in minutest of details. In spite of severest of tests never once he allowed himself to act otherwise than in the total obedience of wishes of Allah.
- (3) He (A.S) was an all time (spiritual) leader of the whole world. All the known religions of the world admit of his (A.S) greatness. He is venerated by the Jews, the Christians, the Hindus and of course the Muslims, the followers of Islam.

The Will

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣١﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ

وَاسْمِعِيْلَ وَاسْحٰقَ الْهٰٓءِ وَاجِدًا وَنَحْنُ لَهُ مُسْلِمُوْنَ ۝ تِلْكَ اُمَّةٌ قَدْ خَلَتْ
لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ۝

(البقره: ۱۳۲-۱۳۳)

"And Ibraheem instructed his progeny to follow in the same way, (as him) and Yakub similarly willed it to his descendents. He said, "My children, Allah has chosen this religion for you, therefore remain a Muslim (submit to Allah) till the day you die." Now then, were you present there when Yakub was on his last breath? He questioned his sons when he was on his death bed, "After my death, whom will you worship?" They answered in unison "We will worship (follow His commands) the same and one (only) God whom you and your elders Ibraheem, Ismaeel and Ishaq accepted and submitted to, we too submit to and are obedient to the same (God)." Those were the people who have passed away. Whatever they earned (did, good or bad) it is for them and whatever you earn, it is for you. You will not be questioned about what they did or did not.

(Al-Baqarah: 132-134)

Friend of Allah

وَمَنْ اَحْسَنُ دِيْنًا مِّمَّنْ اَسْلَمَ وَجْهَهُ لِلّٰهِ وَهُوَ مُحْسِنٌ وَّاَتَّبَعَ مِلَّةَ اِبْرٰهِيْمَ
حَنِيفًا وَاَتَّخَذَ اللّٰهُ اِبْرٰهِيْمَ خَلِيْلًا ۝

(النساء: ۱۲۵)

"What better way of life there can be than that of a person who has submitted himself to (the commands of) Allah and adopted an attitude of virtue (goodness) and wholeheartedly follows Ibraheem's way of life. The way of life of that Ibraheem whom Allah made His friend."

(Al-Nisa: 125)

Who is the Moron?

Then it is explained that whoever refuses and rejects to follow in the footsteps of Hazrat Ibraheem (A.S), he/she is deficient in mental capacities.

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ط وَلَقَدْ اصْطَفَيْنَاهُ فِي
الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ

أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ (البقره: ١٣٠-١٣١)

"Now who will hold a deep hatred towards Ibraheem's way (of life)? Who else can do it except the one who has fallen into ignorance and idiocy. Ibraheem is the person whom we had chosen for our work in the world and he will be counted among righteous on the day of judgement. He was such a person that when his Lord said to him, "Be the one who submits (be Muslim), he immediately answered. "I do submit (be Muslim) to the Master of Universe." (Al-Baqarah:130-131)

The Progeny of Hazrat Ibraheem (A.S)

We have come to know from the previous pages that Allah Almighty granted Hazrat Ibraheem (A.S) two very righteous sons, Hazrat Ismaeel (A.S) and Hazrat Ishaq (A.S).

Hazrat Ismaeel was the elder son. The name of his respected mother was Hazrat Hajira (A.S). Hazrat Ibraheem (A.S) established three centres for the dissemination of Islam. One of those places was where Hazrat Hajira and Hazrat Ismaeel (A.S) were inhabited. There were no any other inhabitants there nor was there any food available for human consumption at that time. The witness of the Qur'an can be reread here. These verses are specific about description of the locale as well as explain the reasons for the choice of the locale, and why it was inhabited.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا
لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنْ

الشَّحْرِبِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٤﴾ (ابراهيم: ٣٤)

"Hey our Lord! I have brought part of my progeny (Hajira and Ismaeel) to populate a valley, where there is neither water nor greenery (where there is no water nor anything can grow) near your venerated house (Where Kāba was built later) Hey Sustainer, I have done this so that they establish Namaz (your worship) here. Therefore make them charismatic for people's hearts to be attracted to them and yield for them fruits to eat, so hopefully they may be grateful to you." (Ibrahim: 37)

Hazrat Ibraheem (A.S) also supplicated the following.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾
(البقره: ١٢٩)

"And Hey my Lord, raise from these people a messenger (of yours) who will be of their own nation and who will recite to them your verses and teach them the wisdom and the book and improve (and uplift) their lives. You are all powerful, knowledgeable and wise."
(Al-Baqarah: 129)

Allah the Almighty accepted that supplication too. Allah the Great made Hazrat Mohammad (P.B.U.H) His last messenger from among the progeny of Hazrat Ismaeel (A.S) and revealed to Hazrat Mohammad (P.B.U.H) the holy Qur'an, and bestowed upon him (P.B.U.H) the wisdom to understand the Qur'an, disseminate the commandments of the Qur'an and the charismatic ability to captivate people's hearts.

Hazrat Ishaq (A.S) was Hazrat Ibraheem's younger son from Hazrat Sarah. Hazrat Sarah was given the distinction of being famous with the name of 'mother of prophets', by Allah. It was based on the fact that Hazrat Ishaq (A.S) was the son of Hazrat Ibraheem (A.S). Allah favoured Hazrat Ishaq (A.S) with a son like Hazrat Yaqub (A.S) and in the progeny of Hazrat Yaqub (A.S) there were hundreds of prophets for several thousand years. The holy Qur'an names several of such prophets. Please see Arabic text.

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۖ نَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ ۚ إِنَّ رَبَّكَ
حَكِيمٌ عَلِيمٌ ﴿١٣٠﴾ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن
قَبْلُ ۚ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ

وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٣﴾ وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِيلَاسَ ط كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٤﴾ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ط وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٥﴾

(الانعام: ٨٣-٨٥)

"It was that dialectic of ours which we provided for Ibraheem in his encounter (argument) with his nation. We exalt in status whoever we want to; the truth is that your Lord is most wise and knows all. Then we gifted offsprings like Ishaq and Yaqub to Ibraheem and guided each of them on to the right path, the same right path on to which we had guided Nooh before them. And similarly from his progeny guided Daud, Suleman, Ayyub, Yusuf, Musa and Haroon (on to the right path) In this way we reward the virtue of those who do good deeds. And (in his(A.S) progeny gave birth to) Zakaria, Isa, and Ilyas (and guided them on to the right path as well). Every one of them was (a) righteous (person). (From the family of Ibraheem guided) Ismaeel, Alyasa, Yunus and Lūt. To each of them we gave superiority (status) over all the other people of the world. We favoured many of their ancestors and family and relatives (bestowed prophethood on them) We selected all of them for our service (To disseminate the religion of Allah) and guided them on to the right path."

(Al-Anam:83-86)

Hazrat Ibraheem (A.S) established Palestine as the second centre for the dissemination (of Islam). He (A.S) left Hazrat Sarah (A.S) and Hazrat Ishaq (A.S) in Palestine with the responsibility of dissemination and for invatation to Islam). All these prophets made the people of the world to believe whole heartedly in the faith of Islam. They explained (to people) as to what is good and what is evil, how to spread and circulate good and how to

diminish and restrict evil. All these persons were those who induced people to be (truly Ideal) human beings, were teachers of principles and rules of humanity, were themselves followers of those rules of humanity, and an inspiration for others to follow the principle and rules of humanity. In today's world whatever and wherever goodness and virtue is (visibly) found it is the blessing brought about by the life and work of these prophets. Whenever and wherever people digressed from, forewent or forgot their teachings, they were (easily) lifted up by the devil and misguided to false religion and actions. Because of it people have polluted the real and true teachings, with untruth, falsehood or have completely moved away from the authentic teachings. Many people are now totally confused and are unable to see whether what they follow is real religion or a hotch potch (of unrelated and opposing beliefs and customs).

In the holy Qur'an Allah the great describes the qualities of His prophets at various places. Sometime He mentions.

وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٤٢﴾ (الانبیاء: ٤٢)

"And we created each of them to be righteous"

(Al-Anbiya: 72)

At another place is said.

وَجَعَلْنَاهُمْ آيَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ

الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا غَابِرِينَ ﴿٤٣﴾ (الانبیاء: ٤٣)

"And we made them leaders and they indicated the right direction to people by our commandment, and we enjoined, by way of revelation, to do good deeds, establish Namaz (prayers) and pay Zakat (prescribed alm) and they were our wholehearted and focussed worshippers." (Al-Anbiya: 73)

They were described as the messengers of the good tidings of paradise and those who warned the people of the dreadful hell; their name was also mentioned as the chosen and selected followers of Allah. In short it is the numeration of all the good qualities that all the prophets possessed. These were the qualities that really became the basis of the quality of humanity (or humanness). The people of the world were enjoined to follow and adopt those qualities. That commandment was brought by the last prophet and messenger of Allah Hazrat Mohammad (P.B.U.H) (in the holy Qur'an) and has been addressed to him (P.B.U.H) at places in the following ways, "Hey prophet say it" and in a different way as", Hey prophet talk about it", and yet in another way "Hey prophet, recite to them as said in the Qur'an", etc. And in the end it was clearly explained that whoever will follow the Qur'an (advices and commandment in it) هُمُ الْبَاقُونَ will be successful in this world and will be successful in hereafter.
